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## WASHINGTON, D. C.

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For the *National Era*.

HERMAN

on

YOUNG KNIGHTHOOD.

BY E. FOXON,

Author of "Prémices."

CHAPTER VIII.—CONTINUED.

It was not the most pleasant pastime in the world; for the plains were ridged everywhere with the burrows of the prairie-dogs and their tenants, the rattlesnakes. Little Manitou once put her little hoof into one of these pitfalls, and down she must go, with a broken leg, and Mr. Herman Aiden with a broken neck, or if with any slighter injury, to receive his quietus at the hands (5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 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The Christian Examiner, September, 1858. Boston: Crosby, Nichols, & Co.

down to Old Point to recuperate.

He has been suspended by the authorities at Fort Monroe, leaving spirituous liquors to the army regulations.

It was shown that this army had always been suspended by the officers themselves, who were the purchasers.

Secretary of War has

been allowed to proceed

to a specific understanding

with the army regt.

of selling liquor.

Shubrid has been ap-

pointed to the Brazil squad-

ron, this squadron of two

is ordered to proceed, as

they may expedite, to the

Isle of Plata. It is also

subsidized to be clothed

as Civil Commissioners.

He has been in Washington

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## WASHINGTON, D. C.

For the National Era.

FREE LABOR IN TROPICAL PRODUCTIONS.

Emancipation in the British West Indies.

CIRCULAR.

BARBADOES, W. I., January, 1858.

To Mr. —:

What are the advantages resulting in this Island, from the Abolition of Slavery?

What are the disadvantages resulting at this time, of the Island generally, and the emancipated classes in particular, compared with that during Slavery?

What is the state of education now, compared with what it was under Slavery?

Is there less crime now than formerly, and to what extent?

What is the price of land now, and what was it under Slavery? And whatever the investment is considered more advantageous now than it was then?

Is there greater security of person and property now than there was in the state of Slavery?

Generally speaking, is the day's work of the free laborers for wages greater or less than that of the slave?

Is the laborer paid fifty per cent, more work now than under Slavery?

Not taking into consideration the investment, the cost of slave labor, when hired, was \$12 a day, and food. Free labor, 24 cents, no food.

Both by the day and by the job, according to the description of work, nine hours constitute a day's work—from 8 A. M. to 4 P. M.—allowing an intervening hour for breakfast.

Cultivation under free labor as far exceeds that under slave labor, as far as cultivation, being more like garden than field cultivation.

Decreased. The risk of capital vested in the negro does not now remain. The maintenance of the negro now devolves upon himself. The compensation money for the negro will give a strong interest on that capital.

Emancipation is generally considered a blessing.

Never. On the contrary, more sympathy between employer and employee, and which increases.

They were treated well, they do.

Saturday is generally appropriated by the laborer in working his own land, and occasionally Monday. In cases of emergency, he readily does the work on those days.

If the laborer has not a house, he pays a rent of ten cents or twenty cents a week, for the use of the estate.

What do you pay rent, how is it paid, and what are the conditions?

Are laborers required to pay any taxes, particularly affecting their condition and circumstances?

Have they the right of voting equally with other classes?

On the whole, have they been benefited or otherwise by emancipation, and in what respects?

What is the present condition of the poor white?

And how have they been affected by Emancipation?

CHARLES TAPPAN.

FRENCH REVUE.

MORAVIAN MISSIONARY.

MISSION HOUSE, January 27, 1858.

My Dear Sir: I must, at the last moment, write a few lines in answer to your queries, received some time ago. The many duties devolving upon me, as a missionary in this town, have prevented my doing so for a year, now, must be a sufficient reason with you for not extending my reply as I would do if time permitted.

The religious condition, at this time, of the Island generally, and the emancipated classes in particular, is the same as during Slavery. Still, very considerably superior. I am not in a position to give the number of churches and chapels that have been erected since emancipation, but I am sure it is doubled, at least. Sunday markets have been abolished—Sabbath labor is no longer required—nor is the tentation to the slaves of the places of worship, and especially of the lately emancipated, proves that there is a more general attention to the claims of religion. The sale of the Scriptures in town and country, and the circulation of religious tracts, (which is extensive,) go to establish the former slave more at liberty to seek instruction—and by dissipating the absurd notion that once obtained in some quarters, that Africans, and the descendants of Africans, were not capable of appreciating the mysteries of their own religion.

2. What is the religion of the slaves? It is true of education. Schools have multiplied since emancipation, and the number is increasing. Efforts are made by all denominations to bring the children of the emancipated under their influence, and to give them an impulse to all the schools. The middle and higher schools have been improved. The children of the emancipated willingly attend those schools in which they have confidence. They pay a fair fee weekly or monthly for instruction, and the crowds in the schools, even in the most populous districts, are equal to those of the phlegmatic islanders.

The great majority of our teachers are persons who were once slaves, or their children. We often employ the same parties as native assistants in our mission work.

3. My opinion is, that there is much less crime of an atrocious character, than formerly. There may be a larger number of persons in the prisons, but it must be remembered that punishment which was formerly inflicted by the owner, must now be awarded by a tribunal; and offenders, now confined before a magistrate, and the offender sent to prison for periods ranging between one month and twelve months. There is less incitement to murder, arson, burglary, rape, and the higher classes of crimes, and they are therefore rare.

4. I am not my dear sir, accept my fervent wishes for your personal prosperity, and for the success of the cause in which you are enlisted. The prayers of the missionaries and of their friends will be offered for you.

5. You will often remember the happy faces of the emancipated you saw, Sabbath after Sabbath, worshipping Jesus in our church, and the intelligent children with whom you spoke in our schools. Will you not, when you meet again, feel a sense of joy. May the day not be distant, when our country shall see its duty, and its interest to be in proclaiming liberty to the captive, and in permitting the oppressed to go.

19. The effect of emancipation on the poor white in this country, has been to render them self-dependent; to raise the number of beggars, and to increase the number of those who have to undertake field work, to enter situations as grooms, carters, and herdsmen. In the towns, some suffering might have resulted, but it has passed away, or is passing quite away.

And now, my dear sir, accept my fervent wishes for your personal prosperity, and for the success of the cause in which you are enlisted. The prayers of the missionaries and of their friends will be offered for you.

6. You will often remember the happy faces of the emancipated you saw, Sabbath after Sabbath, worshipping Jesus in our church, and the intelligent children with whom you spoke in our schools. Will you not, when you meet again, feel a sense of joy. May the day not be distant, when our country shall see its duty, and its interest to be in proclaiming liberty to the captive, and in permitting the oppressed to go.

free, in the heartfelt prayer of yours, very faithfully,

J. Y. ENNIS,  
Missionary of the Church of the  
United Brethren.

C. TAPPAN, Esq.

From the Police Magistrate of Barbadoes.

1. The religious condition of the emancipated is decidedly superior to that of Slavery. There are more churches and chapels, a great increase of clergymen and ministers, and the attendance of the emancipated on the means of grace is generally good.

2. Education is more generally imparted. When the slaves were educated, the confidence in the teachers, the children are sent to school. The laborers for the most part are willing to pay, according to their ability, for the education of their children.

3. There is more open crime now than during Slavery; but in how far may the emancipated classes in particular, compared with that during Slavery? And in how far may the emancipation be supposed to have affected it?

4. What is the state of education now, compared with what it was under Slavery?

5. Is there greater security of person and property now than there was in the state of Slavery?

6. Generally speaking, is the day's work of the free laborers for wages greater or less than that of the slave?

7. What was the estimated cost of slave labor, during the time of the negroes, to the property of owners to slaves, the interest and risk of the investment in them, the law and other charges to keep them in order, as well as maintenance in food, clothing, &amp;c.—and what is now the daily cost of labor?

8. Do the laborers work by the day or by the week, and how many hours constitute a day's work?

9. Are the estates, generally speaking, better or worse cultivated under free labor than they were under Slavery?

10. Comparing the cost of production, on the whole, with the cost of production raised, apart from its actual market value, has that cost been increased or diminished under the free-labor system? And are there any modifying circumstances, other than Emancipation, that might be supposed to have contributed to that result?

11. Are the negroes generally considered in this Island to be a blessing? And if not, by what particular class or classes is it considered otherwise?

12. Has there been, at any time since Emancipation, any manifestation of vengeful feeling on the part of the emancipated, for the things endured by the slaves under Slavery?

13. What time do the usual engagements for Estate labor leave them for house work, or work in their own grounds?

14. Are housekeepers still on their rent free on the Estate? Or, if they pay rent, how is it paid, and what are the conditions?

15. Are laborers required to pay any taxes, particularly affecting their condition and circumstances?

16. Have they the right of voting equally with other classes?

17. On the whole, have they been benefited or otherwise by emancipation, and in what respects?

18. What is the present condition of the poor white?

19. What have they been affected by Emancipation?

CHARLES TAPPAN.

the censor of the Universe and the champion of oppressed humanity. Never will they suffer her to invoke the efficacy of a convention which she violates upon system and with every incident of aggravated.

By the mutual reproaches, then, of England and the United States, it is conjectured that these chief enemies of the Christian cause are now accessory to a violation of the anti-slave trade treaty. Stranger than all, we have abundant proof that Liberia itself, the vaunted paradise of free-negrodom, the theatre upon which the Ethiopian is to demonstrate his capability for the highest achievements of civilization, has not the moral and spiritual qualities of a true Christian state. The negroes in the *Regina Cœla* were collected at Monroe, were enlisted by public solicitation, and were embarking with the knowledge of the Liberian Government. The transaction was notorious, and of its character no intelligent person could doubt.

In fact, the negroes, who had not the civil rights of citizens, had the sanctity of their

4. Average \$500 the acre, the value of the slave having merged into the land. In the days of Slavery, \$200 an acre for the best land.

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11. Are the negroes generally considered in this Island to be a blessing? And if not, by what particular class or classes is it considered otherwise?

12. Has there been, at any time since Emancipation, any manifestation of vengeful feeling on the part of the emancipated, for the things endured by the slaves under Slavery?

13. What time do the usual engagements for Estate labor leave them for house work, or work in their own grounds?

14. Are housekeepers still on their rent free on the Estate? Or, if they pay rent, how is it paid, and what are the conditions?

15. Are laborers required to pay any taxes, particularly affecting their condition and circumstances?

16. Have they the right of voting equally with other classes?

17. On the whole, have they been benefited or otherwise by emancipation, and in what respects?

18. What is the present condition of the poor white?

19. What have they been affected by Emancipation?

CHARLES TAPPAN.

FRENCH REVUE.

Translated for the *Independent* from the correspondence of the *Independent*.

ST. PETERSBURG, May 24, 1858.

You know how far the grand scheme of emancipation is advanced.

1. The negroes are not a house, but for the

2. Comparing the cost of production, on the whole, with the cost of production raised, apart from its actual market value, has that cost been increased or diminished under the free-labor system? And are there any modifying circumstances, other than Emancipation, that might be supposed to have contributed to that result?

3. Are the negroes generally considered in this Island to be a blessing?

4. What time do the usual engagements for Estate labor leave them for house work, or work in their own grounds?

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